511
735 is of graver consequence for the individual than for the group. In this poverty the fellah is too rich.

181 His ignorance and backwardness, his churlishness and servility, which contrast so strikingly with the refinement of the upper classes, are more tragic than his lack of means.

The fact that he does not feel the depth of his suffering is no reason why it should seem any the less degrading. On the contrary, when he feels it more keenly and becomes fully conscious of it, his deliverance will be on the way.

184 The real evils, then, are the fellah's lack of education
212 and culture, and the incomprehension or inaptitude, if not
656 scorn and indifference, of those who might be helping him.

● 746 The greater number of official measures, for example, are thought out in offices quite remote from the fellaheen, and put into practice by officials who have nothing of the countryman in them. Whether they are concerned with health or education, agriculture or justice, they spring more from theory or from imitation of other countries than from a practical knowledge of the true state of affairs. Their starting-point is not the way of life and thought of the fellah, but a preconceived ideal. They are too interfering, and are imposed on the fellah in a hard, threatening manner. They are planted on him from outside, without ever arousing his interest or enlisting his help, so that he is unable to believe that the Government is genuinely trying to do him a service. And his distress remains the same as ever.

Here lies the explanation of the amazing series of failures which makes the pessimists say "It is no use doing anything for the fellaheen". Experience shows, however,
747 that private organisations of limited scope and resources, because they are working *with* the fellah and not merely *for* him, because they advise instead of commanding, and promise instead of threatening, have been able to gain his confidence, and in spite of unavoidable false starts have achieved excellent results.

One example is the model village of the Royal Agricultural Society, mentioned in the previous chapter. The finishing touch was put to this in December 1941 by the establishment of a 'Social Centre'.

Another case is the happy experiment tried on a large *'ezba* of 1600 feddans in Beheira, where the landowner, a

but in fact it has been influenced considerably both by the colloquial and by modern European languages. Conservatives attempt to maintain, and reformers to narrow, the wide gap which still remains. 191

73. MODERN EGYPT, by the Earl of Cromer : Macmillan, London, 1908. The second of the two volumes deals with the social condition of Egypt. 113

74. THE BOOK OF AGRICULTURAL COOPERATION, by Ibrahim Rashad, Director of the Department of Co-operation in the Ministry of Agriculture : Government Press, Cairo, 1935 (in Arabic). The second of the two volumes deals with Egyptian practice.

75. See an excellent study in Arabic by Dr Sayyid Karim in the review EL-IMARA (*Architecture*), No. 11 for 1941, pp. 51-64 : VILLAGE REFORM : THE MODEL OR THE TRADITIONAL VILLAGE ?

76. 'Successive Governments have spent L.E.14,000,000 to pay off debts on property, that is to say to save the big landowners, who do not number above 13,000. This means that these privileged persons have received an average of L.E. 1,000 each, which has been paid out by the Treasury on the pretext of maintaining agricultural prosperity. [746 735]

'The Government has this year allotted L.E. 17,000 to the establishment of social centres. This means that each poor fellah is to have half a piastre. If we add to this the expense of supplying drinking-water and free medical treatment, the sum set aside for the poor by the Government is no more than a few piastres a head.' (AL-INZAR, Minia, 3.3.1941)

77. Draft Budget for 1941-2, in the Annals of the Chamber of Deputies for April 1941.

See also: Ibnet ish-Shaty': THE QUESTION OF THE FELLAH : THE REFORM OF VILLAGE EDUCATION, DEFECTS IN THE PRESENT SYSTEM, pp. 112-131.

Taha Bey Hussein : THE FUTURE OF CULTURE IN EGYPT (1938), Vol. II, pp. 94-125 on ELEMENTARY EDUCATION.

Jacques Tagher : THE PROBLEM OF EDUCATION IN EGYPT (1942), pp. 59-63.

(The last three are all in Arabic.)